

line. I will have a number more to remember when I pray.

I arrived in Toronto on time and found my friend and Bro. T. S. Baker busy at his place of business. A call from Bro. McGuire on the phone, informed me that I was to preach for him that night, they were in special meetings and the evangelist had been called home on account of the serious illness of his father. Brother Baker drove me out to see different parts so I could see how the city is spreading out. Toronto is a wonderful city. There was a good congregation at the night service; I was glad to meet our Brother Joseph Richardson again and Mr. Smith the singer. A number stood for prayer. I said good bye to the folk and Brother Baker took me to the train, and at 11 p. m. I was on my way to Montreal where I arrived the next morning at 7:25. I found my son and family well and I certainly enjoyed the day with them and was sorry to part with them that evening for I took the 7 o'clock train for Saint John and without any mishap arrived in Saint John, and when I alighted from the train, I saw a familiar face wreathed in smiles waiting for me. My wife had come to Saint John on a few day's visit previous to my arrival. It was good to meet the dear ones again. We went to the home of my sister, Mrs. F. D. Foley where dinner was waiting. We spent the evening with Rev. and Mrs. G. B. Trafton. Friday at 1:20 p. m. we took the train for Apohaqui, where we were glad to meet the brothers and sisters in their weekly prayer meeting, after which we took the 11:30 p. m. train arriving at Moncton at 1:15 a. m. We were glad to greet our children again and thank God for His goodness. As I look back over the weeks I can see the protecting hand and the guardian angel of His presence that has preserved me. A most wonderful trip, with the blessing of God. And now we take up the work again, seeking by the help of the Lord that we may be a greater blessing in the days to come. God bless all the dear saints, the kind friends. Jesus has made it possible that we can all meet again. Keep on praying.

P. J. TRAFTON.

THE HEAVENLY ALCHEMY (Psalm 125)

When our captivity again
The Lord our God was turning,
O, seemed we then as dreaming men,
With dreams as bright as morning.

Then did our mouth on laughter feed,
Our lips knew joyous singing;
And then men said, "The Lord indeed
To them is blessing bringing."

It was in truth the gracious Lord
Who wrought for us the blessing;
To him in praise our hearts are poured,
His goodness we're confessing.

That man who forth with weeping goes,
All melted to contrition,
Is better favored than he knows,
Yea, blest is his condition.

He bears with him a precious seed,
In God's own Word 'twas given,
The promise balm for hearts that bleed,
Who sin forsake for Heaven.

That seed gives place to growing leaves,
Through dews of Heaven's giving.
And harvest eves see shining sheaves,
The fruits of holy living.

Those tears into the Pearl of Price

Eventually will harden;

This is the alchemy of grace,

It is abundant pardon.

Rev. E. Wayne Stahl, Lowell, Mass.

WORKING FOR UNITY

(Continued from Page One)

working for unity. Without the Christian "walk in love," there cannot be the unity of the Spirit. Why? some person may ask. The answer is, "Love suffereth long and is kind." It is not only long suffering but is kind in its long suffering. "Love worketh no ill to his neighbor." It works only good because it is love. "Hatred stirreth up strife but love covereth all sins." All the commandments are easy when we love. Hence the end of the commandment is love out of a pure heart. "All the law is fulfilled in one word even in this—Thou shalt love."

I. Cor. 13:4-8, contains an experience, which if obtained and retained by the church will assure the unity of the spirit. Verse 4 Mr. Wesley comments thus: "The love of God, and of our neighbor for God's sake is patience towards all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God; all the malice and wickedness of the children of the world; and all this, not only for a time but to the end. And in every step toward overcoming evil with good it is kind, soft, mild, benign. It inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection. Love acteth not rashly—does not hastily condemn anyone; never passes a severe sentence on a slight or sudden view of things. Nor does it ever act or behave in a violent, headstrong, or precipitate manner. Is not puffed up—yea, humbles the soul to the dust."

V. 5. It doth not behave indecently—is not rude, or willingly offensive, to any. It renders to all their due—Suitable to time, person, and all other circumstances. Seeketh not her own—ease, pleasure, honour, or temporal advantage. Nay, sometimes the lover of mankind seeketh not, in some sense, even his own spiritual advantage; does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But, though he is all on fire for these ends, yet he is not provoked to sharpness or unkindness toward any one. Outward provocations indeed will frequently occur; but he triumphs over all. Love thinketh no evil—Indeed it cannot but see and hear evil things, and know that they are so; but it does not willingly think evil of any; neither infer evil where it does not appear. It tears up root and branch, all imagining of what we have no proof. It casts out all jealousies all evil surmises all readiness to believe evil.

V. 6. Rejoiceth not in iniquity—Yea, weeps at either the sin or folly of even an enemy; takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. But rejoiceth in the truth—Bringing forth its proper fruit, holiness of heart and life. Good in general is its glory and joy, wherever diffused in all the world.

V. 7. Love covereth all things—Whatever evil the lover of mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. Believeth all things—Puts the most favorable construction on everything, and is ever ready to believe whatever may tend to the advantage of any one's character. And

when it can no longer believe well it hopes whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse it hopes God will at length give "repentance unto life." Meantime it endureth all things—Whatever the injustice the malice, the cruelty of men can inflict. He can not only do, but likewise suffer, all things through Christ who strengtheneth him.

V. 8. Love never faileth—It accompanies to, and adorns us in, eternity; it prepares us for, and constitutes, heaven. But whether there be prophecies, they shall fail—When all things are fulfilled, and God is all in all. Whether there be tongues, they shall cease—One language shall prevail among all the inhabitants of heaven and the low and imperfect languages of earth be then vanished away—As starlight is lost in that of the midday sun, so our present knowledge in the light of eternity (Wesley's Notes).

THE DIFFICULTY OVERCOME

"The word implies some difficulty in the task. To keep. God imparts it; it is our business so to live and act as to "keep" it. Unity—the oneness of those who are filled with the Spirit." The bond of peace. "Bind thyself to thy brother. Those who are bound together in love bear all burdens lightly. Bind thyself to him and bind him to thee. Both are in thy power; for whomsoever I will I may easily make my friend"—(Chrysostom).

"Like a mighty army moves the church of God;

Brothers, we are treading where the saints have trod;

We are not divided, all one body we;

One in hope and doctrine one in charity."

"ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT."

—Holiness Era

SCIENCE FAILS TO EXPLAIN LIFE'S MYSTERIES

The following quotation from an article in The Century comes to us in the columns of The Alliance Weekly. It is a statement that confesses rather frankly the necessity of a divine revelation, if we are to know the mysteries of human origin and destiny, and the nature and meaning of life.

"That science is self-sufficient, all-important, and all-explaining is now being questioned even by scientists themselves. Science has failed to throw any new light on the meaning of human existence and of the universe, and today we know little more about life, matter, and the inner construction of the mind than we did before science reared her head. In fact, science has added to our uncertainty; for as the universe has expanded, both as regards its magnitudes and its minitudes, its mystery has increased proportionately until science is almost pathetically powerless before the Unknown."

Great souls are always loyally submissive, reverent to what is over them; only small, mean souls are otherwise.—Carlyle.

"True freedom is from within: it can only come by the knowledge of truth."—Free Methodist.

"Those who live patriotically and religiously will live most truly."—Free Methodist.